

Wood

*J. H. Fullerton
Delta, Ala.*

ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

Thirty-ninth Annual Session

OF THE

BOILING SPRING

Baptist Association

HELD WITH THE

Christiana Church

Randolph County, Ala.

October 25 and 26

1898

OFFICERS

*Moderator, Rev. W. M. GARRETT, Oak Lone, Ala.
Secretary and Treas., J. H. FULLERTON, Delta, Ala.*

EXECUTIVE COMMITTEE

W. E. REAGAN, W. W. PAYNE, J. A. DOVER

Next session of this body will be held with Good Hope Church
Clay County, Alabama, beginning on Tuesday
at the fourth Sabbath in
October, 1898

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AMERICAN BAPTIST PUBLICATION SOCIETY

MINUTES.

CHRISTIANA CHURCH, Oct. 25, 1898.

THE BOILING SPRINGS BAPTIST ASSOCIATION met in its 39th annual session this day with the above named church.

After singing, "Grace 'tis a Charming Sound, harmonious to the ear," and reading the 17th Chapter of St. John, "These words spake Jesus and lifted up his eyes to heaven and said the hour is come, glorify thy Son, that thy Son may also glorify thee," the introductory sermon was preached by Rev. J. D. Johnson from the 18th verse of the 17th chapter of St. John, "As thou hast sent me into the world even so have I sent them into the world." Followed by Rev. W. M. Garrett. Prayer by Rev. T. H. Howle.

Adjournment for refreshments.

AFTERNOON SESSION.

At 2:00 p. m. the messengers re-assembled in the church. The Association was called to order by Rev. W. M. Garrett, former Moderator. After singing "Amazing grace how sweet the sound," were led in prayer by Rev. H. C. Knight. Invited visiting brethren to seats. Moderator requested J. J. Swope and F. J. Ford to receive and F. J. Ingram, J. M. Leverett and Rev. T. H. Howle to read the church letters.

Messengers names were enrolled as follows:

Bethlehem—Colman Conner, James Lester, Thomas Waters, Henry McDowell, John Horn.

Bethel—J. J. Swope, J. M. Leverett, W. W. Payne, W. Echols. Bethsaida—D. R. Duffey, M. D. Faulk, E. H. Taylor, J. H. Shaw, S. Nixon and T. J. Dulin.

Christiana—J. D. Knight, C. H. Mason, F. J. Ford, J. H. Taylor, Lee Davis, J. W. Mitchell, S. B. Ingram.

Ebenezer—Not represented.

Good Hope—W. E. Reagan, J. J. Miller, J. C. Stansell.

Jenifer—Not represented.

New Home—J. W. Smith, N. M. Daniel, C. N. Dye.

Mt. Moriah—G. F. Ingram, J. A. Preston, E. F. Lester, A. M. Smith, W. G. Ingram.

Mt. Olive—

Pine Grove—Not represented.

Ramah—J. H. Fullerton, W. H. Cockrell, J. W. Jackson, H. C. Willingham, W. W. Denman, C. H. Preston.

Pleasant Grove—Timothy Orr, J. R. Atchison, P. D. Atchison, W. B. Gregg, Joseph Grabin, J. M. Dewberry, W. B. Brown.

Providence—J. J. Gaither, R. C. Johnson, G. W. Gunter.

Salt Creek—Not represented.

Union—E. A. Stansell, W. G. Shadix, J. A. C. Shadix, P. Q. W. Strickland, J. F. Shadix.

Lime Hill—Not represented.

Called the roll and the Moderator announced a quorum, and permanent organization in order, and requested Brethren F. J. Ingram and J. W. Stephens of the Cary Association to act as tellers in the election of officers.

Rev. T. H. Howle in a short speech presented the names of the former officers of the Association for re-election, and on motion of J. D. Johnson they were unanimously elected by acclamation.

In a few pointed remarks the Moderator accepted, and announced the body organized and ready for business.

1. Invited visiting brethren to seats with us.
2. On motion of Rev. T. H. Howle reading the rules of decorum was passed.

3. Adopted the former order of business.

4. Received Correspondence as follows:

From the Cary Association, Revs. W. T. Davis, J. W. Stephens, W. H. Preston, F. J. Ingram.

From the Arbacoochee, Rev. I. N. Daniel.

5. Gave an invitation to churches desiring membership with this body.

6. Appointed a committee on Devotional Service, viz: G. F. Ingram, W. E. Reagan, J. R. Atchison, with the delegates of Christiana church.

7. Appointed a committee on Finance, viz: G. M. Smith, T. C. Waters, C. M. Dye.

Vacancies on Standing Committees were filled by adding as follows: On Foreign Missions, James Preston; on Home Missions, J. D. Johnson; H. C. Knight; on Temperance, G. M. Smith; on Sabbath Schools, W. E. Reagan; on Publications, F. J. Ford, T. H. Howle.

The Devotional Committee was requested to select one to preach the introductory sermon tomorrow.

On motion of Rev. T. H. Howle the hour of 9:00 o'clock a. m. was set for hearing and discussing the Mission reports. The Devotional Committee reported Rev. I. N. Daniel, of the Arbacoochee Association to preach at the church tonight, and Rev. W. M. Garrett to preach the Missionary sermon tomorrow at 11:00 o'clock.

On motion of Rev. T. H. Howle suspended the order of business and called for miscellaneous business.

On motion of G. M. Smith granted letters to the following named churches: Bethel, Christiana, Ramah, Mount Moriah, New Home, Pleasant Grove.

On motion of T. H. Howle agreed that the next session of this body be held with Good Hope Church.

Appointed Correspondence to sister Associations as follows:

To the Cary: J. M. Leverett, T. H. Howle, J. D. Johnson.

To the Cedar Creek: Revs. T. H. Howle, J. D. Johnson.

To the Arbacoochee: G. M. Smith, J. A. Preston, W. M. Garrett, T. H. Howle, J. D. Johnson, J. M. Leverett.

To the Calhoun: W. M. Garrett, W. P. Humphries and A. F. Allen.

Appointed messengers to the Baptist State Convention, viz: T. H. Howle, J. H. Fullerton, J. M. Leverett, J. D. Johnson, L. P. Hodnett, G. M. Smith.

A motion of T. H. Howle's that the Moderator appoint Messengers to Southern Baptist Convention was carried.

Brother J. D. Knight read the report of the Committee from Christiana church on assigning homes to messengers.

On motion of J. D. Johnson the Association adjourned, until 8:30 o'clock tomorrow, after the benediction by Rev. J. W. Stephens of the Cary Association.

SECOND DAY—MORNING SESSION.

The Association was called to order by the Moderator at 9:00

o'clock, and after singing "How Firm a Foundation ye Saints of the Lord," reading the 37th Psalm, "Fret not thyself because of evil doers," were led in prayer by W. Z. T. Chatman, of the Arba-coochee Association. Sung "A charge to keep I have, a God to glorify."

Renewed the call for Correspondence and received Revs. W. T. Davis and J. R. Starghill from the Cary Association, and Revs. W. T. Z. Chatman from the Arbacoochee Association.

On motion of James F. Preston resumed the regular order of business. The Moderator announced the hour of the day in order.

The report on state mission was read by J. D. Johnson.

The Committee on Foreign Mission having no report ready, the report on Foreign Mission of last year was read by J. D. Johnson. On motion of G. M. Smith, the report was accepted and the Clerk requested to add the statistics of this year to the report. A second reading of the State Mission report was called for when it was again read by its Chairman and received.

The Home Mission report was read by Rev. T. H. Howle.

The Mission reports were severally discussed by Revs. J. D. Johnson, T. H. Howle, W. T. Davis, J. R. Starghill. The Moderator announced that the hour for preaching the missionary sermon had arrived. A motion of J. M. Leverett to dispense with preaching was carried when mission reports were discussed and adopted as read.

Report on Temperance was called for, there being no report the report of last year was read by Rev. T. H. Howle, and discussed by Revs. T. H. Howle, W. T. Davis, J. R. Starghill, J. W. Stephens, J. D. Johnson, and adopted.

Report on Sabbath schools was read by J. M. Leverett, and spoken to by J. M. Leverett, T. H. Howle, J. R. Starghill, J. D. Johnson, W. H. Preston, and adopted.

On motion of F. J. Ford, adjourned for refreshments.

Benediction by moderator.

AFTERNOON SESSION.

The Association was called to order by the moderator at 2:00 p. m. Sang, "Am I a soldier of the cross a follower of the lamb." Prayer by W. T. Davis. Called for report on publications, which was read by F. J. Ford, and adopted.

Called for report on Obituaries which was read by L. P. Hodnett, and adopted.

Called for report of executive committee, read by W. E. Reagan, and adopted.

Took up a collection to supplement the minute funds amounting to \$1.83.

The letter from Mt. Olive church was read by the clerk.

Granted Mt. Olive church a letter of dismission.

Resolution of thanks offered by Rev. T. H. Howle, and adopted. Brother Chaly Preston, was added to committee on finance.

The moderator appointed Revs. A. F. Allen and T. H. Howle, Messengers to Southern Baptist Convention.

The business of the Association being finished, sung "God be with you till we meet again," after the Benediction by Rev. Jas. A. Shadix, the Association adjourned to meet with Good Hope church Clay County, Alabama, beginning on Tuesday after the fourth Sabbath in October, 1899.

M. W. Garrett, Moderator.

J. H. Fullerton, Secretary.

COMMITTEES TO REPORT NEXT SESSION.

Foreign Mission—T. H. Howle, W. P. Humphries, S. Nixson.
 Home Mission—J. D. Johnson, S. J. Ingram, D. P. Atchison.
 State Mission—J. A. Wright, C. H. Preston, J. J. Miller.
 Sabbath Schools—W. E. Reagan, Jas. A. Preston, T. M. Reeves.
 Temperance—J. A. Shadix, J. M. Leverett A. M. Smith.
 Publications—C. H. Preston, J. D. Knight, J. J. Gaither.
 Obituaries—J. M. Snow, T. C. Waters, W. G. Preston.
 Orphans, Home—J. W. Jackson, E. A. Stansell, J. A. Dover.
 Destitutions—W. S. Clark, J. A. Adams, G. W. Gunter
 To preach the introductory sermon—S. J. Ingram, and T. F. McCollough.
 Executive Committee—W. E. Reagan, W. W. Payne, J. A. Dover.

OBITUARIES.

Your committee deeply regret to report the death of our beloved brother, C. M. G. Smith, who was a licensed minister in our body, yet our loss is his eternal gain.

Respectfully submitted,

L. P. Hodnett, Chairman.

Sacred to the memory of our lamented Brother, Rev. C. M. G. Smith, who was born October 6, 1836 and departed this life May 7, 1898, at his home in Randolph County, Alabama.. Baptised into the fellowship of Mt. Moriah Baptist Chruch in 1860. Ordained a deacon in 1889 and licensed to preach the gospel in 1893. He was a good citizen and faithful to his charges—we believe a just and upright man, with christian energy and zeal, a zeal that knew no abating but with warm emotions increased to his death. He left a wife and children with many friends to mourn his death, and a church and community to feel his sad loss. The Battle is fought, the Victory is won ! Oh, Lord, bless the bereaved ones, and may we all meet him in heaven.

T. H. Howle.

ORPHANS' HOME.

The Baptist Orphanage was temporarily located at Evergreen on January 16, 1893, and a small rented house was opened to receive the first inmates. By November of that year 22 orphan children were received, and the trustees decided to locate the home permanently. After advertising for bids for a location Evergreen was chosen and property purchased consisting of 80 acres of land and a ten room brick house and three tenant houses. This debt was promptly paid and the place greatly improved.

Since the home was started there have been gathered into it 105 children from 23 counties, as follows:

Autauga.... 2	Escambia.... 11	Russell.... 1	Barbour 3
Jefferson.... 12	Tallapoosa... 2	Bibb..... 2	Lee.... 10
Talladega... 8	Butler..... 3	Limestone 1	Walker. 6
Monroe..... 4	Covington.... 8	Morgan..., 3	Elmore. 2
Montgomery 4	Pike..... 2	Conecuh... 2	Henry.. 4
Tuscaloosa.. 9	Moreno..... 4	Chambers. 1	

and out of it have gone—by apprenticeship 2 boys; by adoption 11 boys and 11 girls; returned to their people 7 boys and 7 girls. One boy and one girl have died; two boys have been irregularly discharged, leaving in the home at present 163 children.

This institution should enlist the sympathy, earnest prayers and liberal contributions of all our people; and if all the Baptist Sunday-schools in the State would make regular monthly contributions to its support, that would be educating the rising generation in the right direction, and would aid materially in sustaining this noble institution.

CLERK.

SABBATH SCHOOLS.

We, your committee beg to submit the following: As far as our knowledge stands, we think there has been little interest taken for the furtherance of the Sabbath School cause. We as parents are too careless and care too little as to whether our children attend Sabbath School or don't attend. Then if all of us that are so don't care about the matter, how can we expect our children to know anything concerning the teachings of God's word except what little they may catch as they pass along the pathway of their little lives. Brethren, we do think that if we believe the Sabbath School to be a lawful institution, we as workers in the vineyard of our Master, should do more for its promotion. We pretend to hold it dear as an auxiliary of our church, but we fear that pretension is too often the end of our ambition. May we all realize the responsibility that rests upon us and the obligations we owe to our children and to God.

Respectfully submitted,

JOHN M. LEVERETT, *Chairman.*

TEMPERANCE.

Temperance is one of the Christain Graces. The aged men are taught to be sober and temperate. The aged women, likewise, not to be given too much wine. Teach, also, the young women to be sober—young men, likewise, to be sober minded. All are exhorted to live soberly, rightiously and godly in this present world. Titus, second chapter.

Temperance means moderation, discreetness, eveness, smoothness—not unbalanced or extreme, but tenable ground. Paul told Timothy to use a little wine for his stomach's sake and his oft infirmities. First Tim. v., 23.

The scripture to tolerate a little strong drink, for medicine. Must not be given to wine; must not tarry long at the wine—for they that tarry long at the wine will have redness of eyes. They will have woes and contentions, revelry and banqueting. Belshazar's experience is enough to convince the unpredisposed mind against the folly of wine banqueting. Belshazar is not the only victim of his extreme folly; but many, both in ancient and modern times, have seen the handwriting on the wall.

Temperance should be observed in every department of life, in every calling, duty and undertaking of life. Temperance calls for patience and preserverance: not to overdo propriety, consistency or conscience in all our deliberations—spiritual, temporal or otherwise.

I am not specially treating upon any one feature of this subject. I am viewing temperance as one of the graces that adorn the Christian, the lady or gentleman, the boy or the girl. To be temperate in eating, drinking, sleeping, walking, riding, talking, and driving; that we may not be caught knapping when we ought to be awake; that we ought not to be spinning yarns, when we should be

silent; that we should not be gone abroad, when we ought to be at home; that we should not be swindling each other, but dealing fairly; that we should not be found drunk, when we ought to be sober and temperate. I believe the best way is to taste not, handle not the unclean thing.

There are other things, when considered in connection with this subject, becomes an anomaly: And that is the rapid growth of young people since the war—how quick they become men. It once took a boy twenty-one years to get his majority. He now is current at eighteen or twenty. Then there is another thing new in this day and generation, and that is this: that the young people lead dissipation, in the indulgence of strong drink. Before the war, old men led. But this is an advanced age, and the world is on wheels, propelled by steam and electricity; hence, they get there the sooner. I do not admire the advance in that direction.

There is another slack-twisted thing since the war, and that is, family government. "Spare the rod and spoil the child." Numbers have been hurried on to untimely death, and entailed ruin on the world, for the want of home discipline. Some instances might be referred to, of old—the case of Eli's sons, the prodigal, and others. Prodigality to law and order has precipitated the sons and daughters of Washington and his compatriots to a point in their history that is overcast with mist and cloud.

And further there is another feature that is prominent, and that is, a predisposition to idolatry—both the *church* and *world*. Pride is seated on the throne. We like to worship men and dress, rather than God and his Christ.

Let us take warning, and flee idolatry. Tighten up the screws, adjust ourselves to the situation, grow wiser and better, and correct our irregularities, and be more conformed to the will and government of God. We should learn the lesson taught by the wise man: Train up the children in the way they should go, while the mind is impressible as wax.

In the language of Jean Paul Richter, "We scarcely realize the possibilities that lie all about us, folded up in the hearts of childhood, as the blushing petals of beauteous flower yet to be lies folded closely within its sheltering calyx. We know not whether the little boy who plucks flowers by our side may not one day, from his island Corsica, descend as a war-god, to play with hurricanes for destruction or to purify and plant the world with harvest." As the Lord tempers the wind to the shorn lamb, so let our lives be tempered to our children's wants. Avoid the frigid and torrid and dwell in the temperate zones.

As it is custom to put in round numbers the cost of strong drink to the nation, suffice it to say, that it is estimated to be sufficient to run another government like this, and grease the wheels of a school locomotive. If such a sum could be wisely expended in support of missions, it would soon evangelize the world, if money could do it. "The opposite of temperance," quoth Webster, "has destroyed more lives than wars, famines and pestilence;" hence, to be temperate would be a huge saving of human life and suffering. The sum total amounts to the destruction of the soul and body in hell.

In conclusion, let us avoid strong drink as we would the poison of the asp.

T. H. HOWLE, *Chairman.*

HOME MISSION REPORT.

Your committee submit the following report: We may boast of what others do, yet we have but little to boast of what we have done. Our doing constitutes so small a factor that its insignificance forbids it being compiled in our report. The following figures show the magnitude of the work, its importance and the efforts that have been made in the interior of our sunny clime and island of Cuba:

The Treasurer's report on Home Missions show money raised and expended on the field for missions, \$54,251.04; amount for houses of worship, \$56,385.46; cash expenditures, \$86,267.41. Cash on hand, \$620.80. Sum total, \$197,524.77 Total assets, \$109,730.00. We extract the following from Treasurer's report: The Board greatly needs to have its income enlarged. The character of our Southland is changing from a rural to an urban one as the towns and cities build up. The urban increase is largely alien and needs to be evangelized. If this work is to be done in any considerable measure by our Home Board, then the income of the Board must be enlarged, otherwise the work will fall into other hands or into no hands. The Board is highly commended for their zeal and conservativeness and wisdom displayed in paying the last instalment and closing the fiscal year with a little balance on hand.

A note of warning is given that we may not fall into lethargy because we are out of debt, so, dear brethren, let us rise in our strength and manhood and come up to the help of the Lord against the mighty.

The number of missionaries employed this year were 4,739. Total additions to the churches this year 9,509. Notwithstanding the adverse condition of the country occasioned by war and epidemics, there has been a small increase in funds and membership. The seat of missions in Cuba has been transferred and carried on in Florida to good success, and now that the war is over Cuba is again an open field and we trust will soon be conquered for Christ. The sad death of Brother D. I. Purser, of New Orleans, has cast its shadow over the Board, and we mourn and deeply feel the sad loss.

T. H. HOWLE, *Chairman.*

FOREIGN MISSIONS.

We, your committee make the following report: We have missionaries in six foreign countries and the statement below gives the work of these missionaries up to this date:

China—Mission opened in 1847; missionaries, 40; native assistants, 43; baptisms, 208; membership, 1,499.

Japan—Mission opened 1889; missionaries, 6; native assistants, 7; Baptisms, 11; membership, 61.

Africa—Mission opened 1850; missionaries, 3; native assistants, 10; baptisms, 43; membership, 313.

Mexico—Mission opened 1880; missionaries, 13; native assistants, 17; baptisms, 101; membership, 1,132.

Brazil—Mission opened 1882; missionaries, 13; native assistants, 15; baptisms 283; membership, 1,274.

Italy—Mission opened in 1870; missionaries, 1; native assistants, 25; baptisms, 55; membership, 481.

Four new missionaries have been appointed this year. There

are now connected with our work, 76 missionaries and 119 native assistants.

FINANCES.

We went to the convention last year owing \$13,532.79, while in 1896 the indebtedness was \$31,900.71. We are glad that this year we can report everything paid and \$2,975.96 in the treasury. Surely we have cause of great gratitude to God. This result shows us that our people are not losing interest in missions. Total receipts this year have been \$124,249.69. Of this amount \$21,633.51 was reported through the Woman's Missionary Union.

The expenses for the year have been as follows: Expenses in Richmond, for salaries of Board officers, postage, missionary leaflets, clerk hire, traveling expenses, rent for Mission rooms, etc., 7½ per cent for interest on debt 1½ per cent. for expenses for collections in States through State Mission Boards 4½ per cent., total cost running expenses 13½ per cent. In other words, 86½ cents of every dollar sent to Foreign Missions, goes directly to the foreign fields.

A comparative study of the amounts reported by the various States shows the following average contribution for the year per church member: Arkansas less than three cents per member, Missouri less than four cents, Alabama, Florida, North Carolina less than five cents, Louisiana and Tennessee less than six cents, Mississippi less than seven, Texas seven, Kentucky less than eight, Georgia less than ten, South Carolina 12.4 cents, Virginia 20 cents, District of Columbia 20.4 cents, Maryland 52.5 cents. Part of the contributions of Missouri and District of Columbia go to Missionary Union (Northern Baptist). Average for the whole South per member for the year eight cents.

Amounts spent on different fields have been as follows: Africa, \$3,105.59; China, \$26,241.61; Japan, \$7,542.50; Italy, \$17,317.42; Mexico, \$20,602.28; Brazil, \$20,213.25.

With grateful hearts we look back over the past. Years ago our fathers laid strong foundations and we have entered into their labors. When we review seven years—that is, from 1891 to 1898—we find that in 1891 we had 38 main stations, 2,377 members, 361 baptisms, and the contributions from the home churches were \$111,600.03. Since 1891 our missionaries have baptized 4,122 professed believers. This number is much larger than the entire membership in 1891. Surely we have here great cause for gratitude, and great incitement for more vigorous effort. Much has been accomplished, but we are not yet doing what we might do. Let us remember that nearly two hundred workers (including missionaries and native helpers) represent us on foreign fields. God through them is leading us on. Let us follow. Throughout our borders let earnest prayer go up to God that this year may be one in which His power and presence may be graciously manifested on us and in us for this great work.

Brethren, it is our duty to pay liberally to this Board and keep it out of debt, and go forward with the work to other fields now white to harvest. If we will work, and contribute to the Lord's work, he will give the increase.

The old sayings, "Missions are a failure," and "Nothing has been accomplished," are evidently untrue, in view of what has been accomplished by our Board in foreign fields.

Less than one hundred years ago the nations were inaccessible. Pride, lust and iniquity joined with ignorance, superstition,

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idolatry, to keep out or destroy the missionary. Today this has greatly changed, and the missionary goes everywhere. The harbinger of peace, light and life, the door of access has been opened to over 700,000,000 people. Formerly ignorance of language stood out against us. Now, 360 languages and dialects join in cadence of praise to Jehovah, and the confusion of Babel is giving way, to unison with the note Jesus.

Judson prayed that he might be able to translate the scriptures and see one hundred converts. He not only translated the scriptures, but saw 7,361 converts. That was not a failure. In Africa it is estimated that there are over 17,000 converts annually, and the work is only fairly begun. That is not a failure. India formerly furnished forty women a day to be burned with their dead husbands. All this has been done away with, and the religion of Christ has gone into thousands of hearts and homes. That is not a failure. In 1852 the first church was organised in Japan. Twenty years after, there were 365 churches, 36,000 members, 259 theological students, and 233 ordained native preachers. That is not a failure.

Whoever may say that foreign missions are a failure, can be but a failure themselves. Brethren who charge our Boards with misusing the money sent up, should be called on for the proof.

J. D. JOHNSON, *Chairman.*

PUBLICATIONS.

Your committee submit the following report: The best and most commendable literature for reading and studying is that of Divine origin and Divinely inspired—the Old and New Testament. We should obey the divine unction to search the scriptures, for they are profitable. For doctrine for reproof and for instruction in righteousness, and such other publications as are in keeping therewith, we can recommend the Alabama Baptist, the State Mission Quarterlies, the Foreign Journal and The Sermonizer.

Respectfully,

F. J. FORD, *Chairman.*

EXECUTIVE COMMITTEE REPORT.

Your committee makes the following report: No money at our command. No demand made upon us, consequently we have done nothing.

W. E. REAGAN, *Chairman.*

REPORT ON DESTITUTION.

Your committee after investigating are glad to report that we find no destitution within our boundary.

Respectfully submitted,

E. A. STANSEL, *Chairman.*

FINANCE REPORT.

Your committee on Finance make the following report:

Received for Missions.....	\$ 3 90
Received for Orphan's Home.....	3 70
Received for Foreign Missions.....	11 25
Received for Institute Work.....	3 00
For Minutes.....	15 15
 Total	 \$37 00

A. M. SMITH, *Chairman.*

TREASURER'S REPORT.

J. H. Fullerton, Treasurer, in account with Boiling Springs Association:

Dr.

October 1898, to amount on hand as indigent minister's fund, \$19.69. Interest on indigent minister's fund, \$1.57

To amount received from Finance Committee:

For Minutes.....	\$ 15 15
For Missions.....	3 90
Orphan's Home.....	3 70
Foreign Missions.....	11 25
Industrial Work.....	3 00
 Total	 \$ 58 23

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By amount indigent minister's fund on hand.....	\$ 20 26
By amount State Mission Board for Missions.....	3 90
Orphan's Home.....	3 70
Foreign Missions.....	11 25
Institute Work	3 00
Paid Clerk	10 00
Paid for Printing Minutes	7 98

Total \$ 58 23

J. H. FULLERTON, *Chairman.*

ORDAINED MINISTERS AND THEIR POSTOFFICES.

A. F. Allen, DeArmanville	J. W. Chandler, Eastaboga.
T. H. Howle, Delta.	H. H. Stephens, Pencel.
J. A. Shaqix, Shinbone.	J. W. Bates, Anniston.
J. D. Johnson, Oaklone.	W. M. Garrett, Oaklone.
C. G. Crowder, Anniston.	J. T. Dameron, Jenifer.
J. P. Eden, Anniston.	L. P. Hodnet, Hat.
C. C. Barrett, Jenifer.	H. C. Knight, Barfield.
J. G. Nall, Silver Run.	S. J. Ingram, Rocky Mount.
T. F. McCollough, Oaklone.	

LICENTIATES.

James A. Wright, Kentuck.	L. S. Reeves, Anniston.
M. S. C. Dover, Shinbone.	L. M. Segars, Anniston.
R. G. Davis, Eastaboga.	J. S. Moore, Barfield.
William Odell, Oxford.	Adam Gorman, Oxford.

STANDING RESOLUTIONS.

1. *Resolved*, That any member of this Association in good standing may consider himself a correspondent to any Association he may visit.

2. *Resolved*, That we allow the clerk \$10.00 for his services, and the balance be apportioned for the minutes.

3. *Resolved*, That this Association is in profound sympathy with all movements which look to the suppression of the sale and use of intoxicating liquors.

4. *Resolved*, That we recommend our churches to exclude from their fellowship any member who in any way aids in the making, selling or licensing of ardent spirits.

5. *Resolved*, That it is the sense of this Association that the reported desecration of the Sabbath day by members going to and from market is totally at variance with the sacred Scriptures and should not be tolerated.

6. *Resolved*, That each minister of this Association be requested to have as many as two appointments each month during the next associational year.

RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

3. The Moderator shall be deemed a judge of order, and shall have the right to call to order at any time.

4. Any member not satisfied with his decision on any point of order may appeal to the Association on the same day, but at no other time.

5. But one person shall speak at a time, and shall rise to his feet; and, on obtaining leave, proceed to speak, not exceeding fifteen minutes at any time, without leave from the Association.

6. The Moderator, when addressed for leave to speak, shall signify the same by naming the person or otherwise.

7. No member shall be interrupted while speaking, unless he departs from the subject or uses words of personal reflection; and every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by him that made it.

8. Every case taken up by the Association shall be first decided or withdrawn before another is offered.

9. When anything is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays.

10. The Moderator shall pronounce the decision of the body immediately after it is decided.

11. No person shall depart during the services of the Association without leave.

12. The appellation of "Brother" shall be used in our addresses to each other.

13. The names of the members shall be called as often as the Association may direct.

14. No brother shall be allowed to indulge in any practice that has a tendency to interrupt in time of public speech.

15. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoints some other to

his seat while he is speaking, but shall not vote unless the Association is equally divided.

16. Any person breaking this Decorum shall be reproved, at the discretion of the Association, but only on the day breach is made.

17. All cases coming before the Association shall be decided by a majority of the members present, except the reception of churches in our union which shall be unanimous.

18. The Rules of Decorum shall be read at the opening of each session of this body.

CONSTITUTION.

ARTICLE 1. The ordained and licensed ministers, together with the lay members who are regular chosen delegates, and who are in good standing in our union, shall compose this Association. Ministers are not considered as delegates, but are considered as members and have the same privilege of debate and vote as other members and of performing any other duty assigned them by the body.

ART. 2. The members so chosen shall produce letters or other evidences from their respective churches certifying their appointment, together with the state of their churches since their last representation.

ART. 3. The members thus chosen and convened shall be called the Boiling Springs Baptist Association.

ART. 4. The Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal right of the churches, but shall have power to withdraw from any church proved to be unsound in faith and practice according to the Scripture; and any church that fails to represent itself for two associational meetings shall be deemed in disorder. It shall then be the duty of the association to appoint two or more brethren to visit said church to ascertain the cause of its delinquency, and to report the same to the next Association.

ART. 5. If one church commits an offense against another, it shall be the duty of the offended to labor with offender; and if it fails to obtain satisfaction, it shall call the aid of two or more sister churches; and if satisfaction cannot be obtained, the aggrieved church may lay the case before the Association for advice; and if a serious difficulty should arise in an individual church, which after due labor, it cannot reconcile, it may call to its aid two or more churches of its union; and if the difficulty be not then removed, it shall be the duty of the church to bring the case before the association, to be enacted upon as above prescribed; but the Association shall take cognizance of no case unless due course of procedure shall have been taken.

ART. 6. Any church desiring admittance into this union shall petition by letter and messengers, and, if found orthodox, shall be received by the Association through the Moderator's giving the messengers the right hand of fellowship.

ART. 7. Each church in our union shall have three delegates until it has fifty members, and then one additional delegate for every twenty-five members after the first fifty.

ART. 8. Any church has a right to authorize any brother over whom it has jurisdiction to exercise in public, if, in its judgement

it may deem him worthy, but in licensing we recommend the churches to call to their aid experienced members from other churches. In case of ordination we recommend that two or more ordained ministers be called to aid in the same and that a report be made at the next Association.

ART. 9. This Association may correspond with any Baptist benevolent institution she may deem expedient, and shall be considered a co-worker with all the missionary enterprises of the day, as far as authorized or required by the Scripture.

ART. 10. This Association shall have power at the convening of each session to elect a Moderator and Clerk, who shall hold office until the next regular election.

ART. 11. Any amendment may be made to this form of Constitution at any time when two-thirds of the Association may deem it expedient.

ART. 12. Any church wishing a letter of dismission shall make application therefor by letter.

ABSTRACT OF PRINCIPLES, WITH PROOF.

1. We believe in one only true and living God—the Father, Son and Holy Ghost, these three in one.—1 Cor. 8:4; Isaiah 41:6; 45:5,21: “Thou hast created all things,” Rev. 4:11; Gen. 1; Heb. 3:4; Jer. 10:12; Ex. 15:11; Isa. 6:3.

2. We believe that the Scriptures of the Old and New Testament are the Word of God and the only true rule of faith and practice.—Proof: 2 Pet. 1:21; Acts 1:16; 3:21; Rom. 3:2; 2 Tim. 3:16; Heb. 1:2; 2 Pet. 3:16.

3. We believe in the doctrine of original sin.—Proof: Rom. 5:12; 14:9; 1 Cor. 15:45; Gen. 3:6,24; Ps. 51:5.

4. We believe in man's inability to recover himself from the fallen state he is in by nature, by his own free will and holiness.—Proof: Eph. 2:1,3; Isa. 53:6; Gal. 3:10; 22; Rom. 3:19.

5. We believe in the doctrine of election through sanctification of the Spirit and belief of the truths.—Proof: John 3:16; Eph. 2:4,10; 1 John 4:10; Phil. 2:6,7; Heb. 2:15,16.

6. We believe that sinners are justified in the sight of God only by the merits of Jesus Christ.—Proof: Tit. 3:7; Phil. 3:9; Rom. 5:1,5,9; Gal. 2:16,19.

7. We believe that the saints shall preserve in grace, and not finally fall away.—Proof: Matt. 10:22; John 10:28,29; 4:14,17; 2:7.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ and that true believers are the only proper subjects, and conscientiously do believe that the true mode of baptism is immersion.—Proof: Mat. 28:20; Acts 2:42; Mark 1:4,9.

9. We believe in the resurrection of the dead and general judgment.—Proof: Acts 24:15; Luke 14:14; John 5:28; Matt. 13:49; 24:31; 25:32.

10. We believe that the joys of the righteous and the punishment of the wicked will be eternal.—Proof: Matt. 25:26; Ps. 9:17; Dan. 12:2.

11. We believe that no minister has a right to the administration of the ordinances only such as has been called of God, and regularly baptised and approved by the church, and come under the imposition of hands by a presbytery.

12. We believe that none but believers have a right to the ordinances of baptism and the Lord's Supper.

DIRECTORY.

1. Receive and read letters from churches.
 2. Elect Moderator and Clerk.
 3. Call for petitionary letters.
 4. Appoint committees to report during the session.
 5. Call for correspondents.
 6. Read rules of decorum.
 7. Hear reports of standing committees.
 8. Give instructions on appropriations.
 9. Call for resolutions.
 10. Appoint standing committees.
 11. Hear committee on finance.
 12. Hear executive committee.
 13. Hear report of treasurer.
 14. Arrange for printing minutes.
 15. Miscellaneous business.
 16. Correct minutes and adjourn.

STATISTICAL TABLE BOILING SPRING BAPTIST ASSOCIATION, 1895.

CHURCHES.	COUNTY.	PASTOR'S NAME AND ADDRESS.	CLERK'S NAME AND ADDRESS.	Membership		Last Reported	Increase	Decrease
				By Restoration	By Baptism			
Bethel	Clay	W. H. Preston, Earfield	J. M. Everett, Oak Lane	87	2	6	82	21,502
Bethlehem	Chowan	A. J. Allen, Hearnsville	K. McElroy, Oxford	127	—	1	126	75
Bethesda	Chowan	W. Z. T. Chatman	T. J. Bullock, Abel	88	8	6	95	2,100
Christians	Randolph	A. A. Shadix, Simbome	J. D. Knight, Hat	196	3	6	121	4,400
Cool Hope	Clay	T. H. Howle, Delta	T. K. Miller, Delta	46	2	2	47	1,00
Elizabet	Clay	Not Represented	—	41	—	1	53	4,100
Henrico	Talladega	Not Represented	—	96	—	—	1	—
Mr. Mariah	Clay	S. J. Ingram, Rocky Mount	G. F. Ingram, Rocky Mount	64	7	3	76	2,150
Mr. Olive	Clay	P. Hobnett	—	40	—	—	37	1,60
New Home	Randolph	T. F. McCollough, Oak Lane	C. M. Dye, Penwell	31	1	9	37	2,100
Pleasant Grove	Clay	M. B. Garrett, Linville	P. D. Atchison, Wyatt	110	14	5	115	2,150
Pine Grove	Calhoun	Not Represented	—	54	—	—	—	2,25
Ramah	Way	W. M. Garrett, Oaklone	H. C. Willingham, Delta	135	9	4	137	3,200
Salt Creek	Talladega	Not Represented	—	76	—	—	64	5,25
Vinton	Clay	I. P. Hodnett, Hat	E. A. Stansell, Delta	66	1	2	66	2,70
Line Hill	Talladega	Not Represented	—	54	—	—	4	—
Providence	Talladega	A. J. Lee, Talladega	G. W. Ginter, White Cloud	30	4	7	24	1,00

Baptist Church paid \$7.05 for Institute Work, \$2.00 for Orphans' Home. Bethel paid \$4.00 for Institute Work.

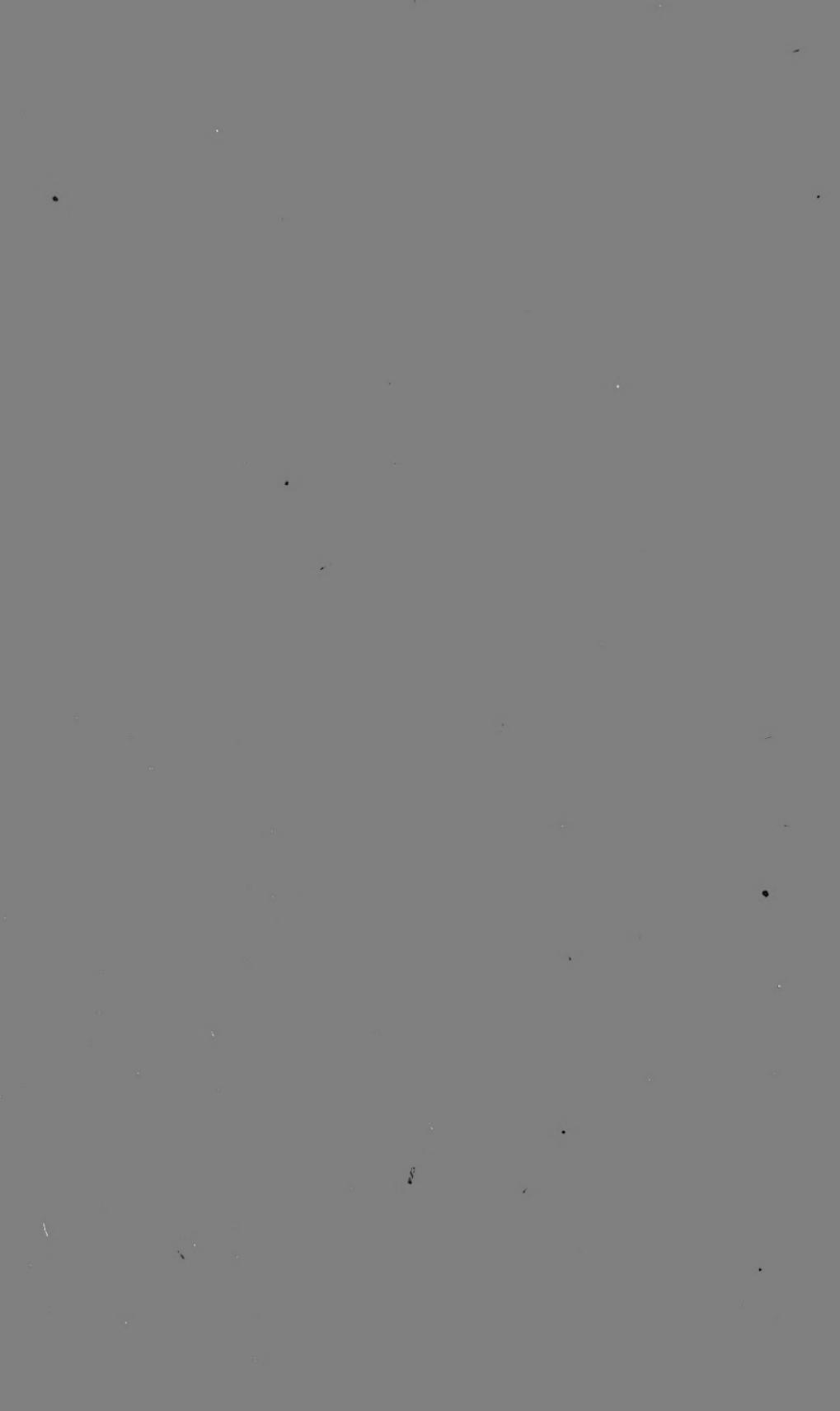


TABLE D

OUNTY.

PASTORS.

CLERKS.

CH. CLERKS.

FO

OUNTY.	PASTORS.	CLERKS.	CH. CLERKS.	FO	Bapt.
Bethlehe,	Cleburne	A F Allen	J H Humphries	DeArmondville	9
Sardis	Not represented	J G Nall	R W Carden	Munford	
Ebenezer	Talladega	J M Barrett	Evan Stansell	Kentuck	
Providence	Not represented	J A Shadix, Sr	W J Davis	Shinbone	
Salt Creek	Clay	J W Chandler	P L Chandler	Oxford	
Union	Cleburne	"	J S Walker	Kentuck	
Mt Pisgah	Talladega	E Miller	S P McClerkin	Oxford	
Liberty	Talladega	W T Davis	J H Howle	Oak Fuskee	
Lime Hill	Cleburne	J W Chandler	H W Armstrong	Oak Lane	
Hephzibah	Cleburne	W J Campbell	J H Abel	Chulaflnnee	
Bethel	Cleburne	"	J W Sanders	"	
Bethsaida	Cleburne	T A Higdon	W H Glasgow	Heflin	
Pleasant Hill	Cleburne	W M Garrett	B J Edmondson	"	
New Harmony	Cleburne	A M Smith	T J McClintuck	Rocky Mount	
Heflin	Cleburne	"	G W Banfield	Delta	
Mt Moriah	Clay	T J Moore	T J Moore	Christiana	
Ramah	Clay	W H Preston	W E Regan	Lineville	
Christiana	Randolph	H C Knight		Delta	
Pleasant Grove	Clay				
Good Hope	Clay				
Mt Olive	Not represented				
Total					

The character § to the right of the table is placed opposite the churches that have had Sabbath Schools.

